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The Masonic Craftsman

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In This Issue: How Can the Man in Military Service Be Helped?

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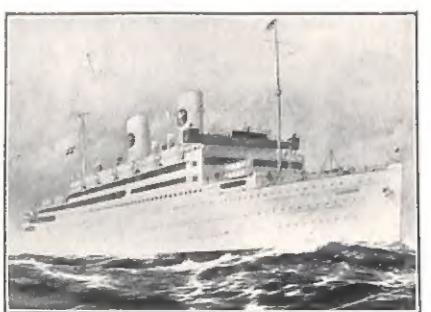
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Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Vanity of vanities, saith the preacher: all is vanity.

And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.

The preacher sought to find out acceptable words: and that which was written was upright, even words of truth.

The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.



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LUXURIES Inevitably in days of prosperity habits of ease and luxury flourish. This is true of institutions as of individuals. Freemasonry is no exception. The days of its prosperity brought some innovations in its administration and an approach to altruistic effort which while admirable may call for revision now when conservation is needed. That revision should be started or the whole field at least reviewed to see whether or not some barnacles have become attached to the Craft.

Barnacles slow a ship's progress. If there are any attached to Freemasonry they should be removed.

WORD Search has been made ritually for centuries by Freemasons for a lost "word or Key to a word" and present day trends in at least some of the bodies allied to the Craft indicate that one of the lost words today is Charity. Survey of reports of activities shows that amid a vast aggregate expenditure of funds for a variety of purposes the amount dedicated to charity is infinitesimally small—in fact in some jurisdictions it is non-existent.

The implications in this situation are serious and constitute a serious reflection upon Freemasonry. To be consistent the work of the Craft must square with its professions; among the building stones the cornerstone of charity cannot be ignored. No matter how generous allowances may be for jewels and travel and entertainment, nor how pontifical the professions of post-prandialists, without Charity the work is wasted.

I Corinthians 13: "Though I speak with the tongues of men and of angels and have not charity I am become as sounding brass or a tinkling cymbal" etc., eloquently emphasizes the need for a renewed and diligent search for one of Freemasonry's "lost words."

MORE With almost monotonous repetition the process of attack upon "unwilling cooperators" proceeds. Germany turns on her former partner, Russia, cooking up the same old excuse for attacking her that was applied to other now submerged states.

Communism and Naziism are cast in similar mold, but whereas in the former words and under-handed sabotage are the chief instrumentality in breaking up harmonious relations, force is the tool of the Hun. Both are equally cruel in method, though the shattering of human lives by bomb and brutality as exemplified by Germany is the more spectacular. In either case the common people are the innocent victims and chief sufferers.

Freemasonry has ceased to be a factor in both Germany and Russia. Its interest in the present colossal

conflict is primarily that of an interested bystander desirous of seeing some semblance of sanity restored to international relationships and victory of true fraternalism over present fratricidal strife, which settles nothing, but makes more difficult the harmonious life which is possible only by a triumph of Right.

The incalculable cost of the conflict now raging, in human and spiritual values, will mean a further setback for the cause of righteousness.

WHO FOLLOWS The principles upon which Freemasonry follows are essentially those of several religions, principally that of the Christian, wherein are enunciated the great truths inherent to happiness through an understanding in so far as humanly possible of Divine law: the association of humans living in complete understanding and harmony. In other words unqualified brotherhood.

Such variants arising from incomplete knowledge and understanding of these fundamental truths are the cause of world ills—inevitably—for the laws of Divinity by whatever name cannot be violated with impunity.

Hence any rational consideration of Freemasonry must be predicated on this fixed set of principles. Christians wrote its ritual.

Disasters are the inevitable result of divergence from Truth which is a Divine principle and the foundation of all virtue.

The contest between the devil and divinity is recorded at considerable length in the Great Light of Freemasonry. Upon the Great Light the Masonic initiate takes solemn vows which, literally lived up to, constitute the animating spark in the creation of Masonic virtue.

Fortunately or unfortunately men are not all constituted alike—struggles between good and evil motives are manifest in all their acts. Environment, occupation, education and other influences affect their attitudes. The sum of it all, weakness or strength, constitutes the strength or weakness of the Craft.

There is no gainsaying that were all Freemasons to live the perfect life of a Freemason a long step forward would be taken toward unifying the human race. That is too much to expect, however, so we are constrained to proceed toward the goal by the best means available and with the material at hand.

Modern ways are not conducive to consideration of sacred things. Empty church pews affirm this. Why this should be so is a large question, but truth is that leadership as evidenced by the character and quality of its duly constituted mentors will give one part of the answer, for too often it will be found that men perform their duties perfunctorily—play more for superficial effect than reaching the inner soul by example and precept. The smug, self-satisfied religious leader occupying a favored position in the community and not averse to the enjoyment of a relatively high scale of living has often done more harm than good to his cause.

In Freemasonry apart from religion, with which it

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Alfred Hampden Moorhouse, Editor and Publisher.

July, 1941]

MASONIC CRAFTSMAN

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has much in common, leaders have an influence for good or ill. If strong men and clear thinkers can be found to devote themselves to promoting brotherhood the Craft can be immeasurably strengthened. Who follows these men will, when found, be the elect from among the vast aggregation of peoples of the earth filling a destiny than which there is none higher.

DOOM Is it to be the fate of Freemasonry that pretext shall dim its lustre? Brave professions are made of its purposes, we declaim the virtues of men who have held membership in its fraternity and hold up the merit of the Masonic life while at the same time permitting thousands to go their several ways upon uncharted courses or with out-of-date or insufficient guidance.

So many changes have entered into the routine of present day living that a whole new set of charts are needed if we are not to stray from the proper path. Freemasonry in its fundamentals is unchanging but factors which to a large extent control in the complexities of modern life make necessary a new approach.

Preaching the doctrine of fraternity without the necessary instructors for securing it is not sufficient. To gain the confidence and secure the support of all its membership something of a vital, living quality is needed, rather than the repetition of ancient shibboleths. No man today is going to pay much attention to those theories which do not jibe in a practical way with the problems he confronts.

If the man who has taken vows at the sacred altar is not constrained to keep his pledges, as is frequently the case, if instead of giving to others of the substance of his own personality and influence and example he seeks to take selfishly of the good things from others, the Craft is bound to be greatly weakened.

MASSACHUSETTS Every Mason in the Commonwealth of Massachusetts may take justifiable pride in the "Proceedings" of the historic grand lodge which governs the destinies of its membership.

Following precedent to a marked degree, a precedent based upon its motto: "Follow Reason," the latest printed Proceedings reflect the high intelligence of the Grand Master and his administrative associates. Within its covers is not only much historic rhetoric, a just appraisal of its fiduciary services, but as well reverent respect for exalted things for which the Craft stands, and no savoring of superficiality anywhere. In short, American Freemasonry at its best is found here in the old Bay State.

The responsibilities of his part and an unvarying adherence to principle is evident in conscientious attention to detail and devotion to true Craftsmanship by the words and acts of the Grand Master. He has not been a figurehead or seeker after glory, but a sincere, intelligent and able administrator in behalf of Freemasonry. "Joe" Perry's record as Grand Master stands high among that of his distinguished predecessors, for he typifies the best in a man who not only follows reason but leads intuitively to high goals.

The average Freemason is not sufficiently familiar with all that transpires within Grand Lodge at its various sessions. While it is not feasible or perhaps possible to give every one of the 100,000 members a copy, a read-

ing of the records discloses extremely interesting information. A visit to the Library at Masonic Temple, 51 Boylston Street, Boston, is recommended and will prove a diverting and enlightening experience.

From time to time we expect to print extracts from the latest book in the confidence that they will make interesting reading.

LIGHT A Mason who is consistent in his search for Light, will at all times seek to discover by what means he may glean it. The particular mark of a Mason is typified by traits and acts deriving from such knowledge as he may have acquired through Ritualistic teaching characterizing his relationships within and without the Craft.

The moral precepts of Freemasonry are very high, and difficult to live up to. Could it be truthfully said that all men did so, most of the world's problems would cease to exist. By the literal acceptance of a formula inherent in Craft teaching such plaguing questions as now perplex people in an era of self-seeking, individual and international, would be automatically answered. In the last analysis it is exemplified best by the Golden Rule.

Such an objective, however admirable, savors of the millennium and is too much to expect; yet it is only by searching for it that any real progress can be made toward universal understanding and improvement in human relationships.

The Mason is adjured to "subdue his passions . . . and improve himself . . ." If he lived in a secluded world, away from all the perplexities and perversions of a society largely concerned with economics, such an objective might conceivably be realized. It is in the stress and strain of everyday life that his character flourishes or fails. Attributes distinguishing a Mason earnestly seeking to put into practise lessons learned within the Lodge measure his value.

Light—Masonic Light—is the goal to be sought. With eyes turned steadfastly toward it and determination not to be distracted by other influences, however compelling, will lead inevitably to a better social understanding and be a far more satisfying aspiration than any other.

TRANSITION Nearly twenty years ago Dr. Inge wrote: "The future will show whether civilization, as we know it, can be mended or must be ended.

The time seems ripe for a new birth of religious and spiritual life, which may remould society, as no less potent force would have the strength to do." The question whether civilization is to be mended or ended is today a very urgent and terrifying one. Unless a definite victory is attained against Nazism in a comparatively short time and a stalemate avoided civilization as we know it may well go down the drain. Years ago the late Bishop of Ripon raised a violent but quite unintelligent storm by saying that man's scientific advance had so outstripped his moral and spiritual advance as to constitute a grave danger.

He was perfectly right. Science daily puts into our hands ever greater powers. But unless there is an advance in moral character equal to the advance in knowledge the results must be mischievous. It is like putting a stick of dynamite into the hands of a stupid,

reckless, and ill-matured body of ten. The fruits of knowledge without moral character are what we are experiencing today. Will the new birth of spiritual life which Dr. Inge so wisely declared necessary manifest itself?

There have been several times since 1900 when such a thing seemed possible. In the opening years of the century, when the dead hand of nineteenth-century mechanicism was being lifted, writers in England, France, Germany, Spain, and Russia, as well as in other lands were expressing, each in his own way, the same thought that Euchen expressed in Germany when he said that the Spirit of God was "blowing amid the dead bones of the world." But heady Imperialism in England and a growing nationalism in every country in Europe were not then friendly to the growth of spiritual religion.

After World War I there was much talk here and there of the need for "spiritual sanctions" if civilization was to be rebuilt. But there seemed to be a desire rather to use God than to serve Him. Indeed, it might almost be said that politicians and public men generally wished to co-opt God that He might make Himself generally useful. Yet the one great truth which Communism, Fascism, and Nazism agree in teaching is that man does not live by bread alone but that some great ideal to which man can sacrifice himself is the one potent force strong enough to remould society. Guns before butter may not be an ethically good ideal and the remoulding of society which it effects more deforming than reforming, but it has a power which appeals that mere selfish and private aims will always lack. Will the Church or Freemasonry supply the potent force which will be needed?

Many spiritual leaders seem too inclined to promise a brave new world, too inclined to dwell on the enormous self-sacrifice and toil that will be called for. When peace comes it will not be a question of wearing patched pants. The lucky ones will be those who still have any pants to patch.

EDUCATION Admittedly education in the purposes and history of Freemasonry, as it has affected the past and its place in the future is much needed today.

Recognizing this, Grand Lodge has in a number of jurisdictions wisely instituted educational programs and in connection therewith appointed lecturers and others to spread knowledge of the gospel of Freemasonry.

The notion that an uneducated or uninformed person can safely be entrusted with this important work, however, ought to be abandoned for good and all.

Much ink has been spilled and much talk wasted in controversy on topics which are inconsequential. Some lecturers who advocate the need for a high standard of knowledge are apt to stress the importance of non-essential things.

The real trouble with a lecturer or instructor whose intellectual standards may be low is likely to be a superficiality of thinking that leans to mediocrity. Students seldom respect the educational efforts of one whose shortages of learning become evident in the lecture room.

Sincerity of statement; a scrupulous differentiation between fact and fiction and an enthusiasm for one's

subject field which will inspire earnest research—these are elements of successful instruction that are more often found with high Masonic scholarship than without it. There is already too much so-called Craft history that just isn't so. Its perpetuation works no good to the Craft. Only the wise are fit to lead—and instruct.

NEED The world is sick almost unto death—with a malady which so far has defied accurate diagnosis. The fact is patent. Doctors philosophic, economic and sociologic, have tried it and daily a deluge of new opinion pours forth to make confusion, if possible, more confounded.

Who shall say what the remedy will be? Of a surety one must be found if the patient is to survive.

* There are certain striking features characterizing the disease, each the result of earlier errors. In Germany where the festering sores of malignancy most thrive there has been for many years seething mental disturbances, and the discontented frustration of national inhibitions in the social structure has burst forth in a terrible rash.

Type reverts to type more often than not. In the middle ages robber barons descended swiftly with their henchmen preying upon wayfarers and pillaging them of their possessions to their hearts' content. The castles they occupied are still visible. The strategic eeries of their mountain fastnesses are striking sights.

Later, when an enlightened (?) understanding broke through the cruel barbarism of those early years a more or less unified system of states emerged which later consolidated into one semi-solid unit, under Frederick the Great, and a growing consciousness of power, dominated by a Prussian kultur promptly followed. Wilhelm II, a descendant of Frederick and a vainglorious young man sought adventures of expansion into untried, larger fields. In doing so he abandoned the counsels of his ablest leaders and subsequently brought the German nation to ruin in 1918 after four years of frightfully destructive war.

After World War I prostrate Germany went through agonies of inflation and experimentation in the so-called Weimar republic, at the head of which as chancellor was a very old man. Subsequently from the confusion there came forth an ex-corporal of Austria, who had been a paper hanger as well as a hanger around at beer halls and other spots wherein were seething revolt against such ordered society as then existed in Germany. By means now familiar and methods unutterably cruel was built up the so-called National Socialist or Nazi Party in which all property and human rights were subordinated to the State. Secretly the resources of Germany were stretched to the utmost to build a war-machine the like of which in striking power has never been known before.

During these formative years and the rise of German power it is probable that the old Prussian idea of might dominated the thinking of its leaders, for the several states had never been wholly coalesced, the Prussian element was the governing element and the kultur was essentially an intolerant culture, brooking no opposition whatever. Germany has never been a true democracy, and that is not strange when the limited experiment of the Weimar republic and the background of the race is considered.

In any case the situation has now developed to a point where in completely understandable sequence the German philosophy in which might makes right has followed to its logical fruition, and it is to be hoped its imminent end. The labors of centuries of painfully building up on the foundation of integrity and good will and industry are being destroyed by a ruthless force which is determined to dominate the world.

This then is 1941. In this year of grace people listen to their radios or read the morning headlines in dread of each new calamity. In the very nature of democracy its decrees are slow to formulate. The sleeping giant is slow to rise. But gradually it is rousing and soon will prove its strength against the plain piracy of Nazi philosophy.

There have been weaknesses in the so-called free nations—mainly due to the predominance of economic as against spiritual factors. A comfortable feeling of complacency in the possession of great means has lulled the democracies into a feeling of security not justified by the facts. It is a safe assumption that future planners will reckon more carefully with the broader aspects of the causes which have made present deplorable conditions possible.

COSTS What cruel irony lies in the terrific waste of war. The lost human values are incalculable, the material losses so stupendous that diverted to constructive uses their equivalent in money would provide a home and comforts for every living human. All because of men's folly—blindness to the utter fallacy of the performance. No greater crime was ever perpetrated than the present struggle to satisfy selfishness and greed by a few men determined to rule or ruin.

At the opposite pole to the present folly is the principle animating the Masonic fraternity—universal brotherhood. A correct understanding of the latter and its fulfillment would outlaw all such rabid attacks upon reason and the resultant salvage of men and means assure happiness to an extent beyond anything yet realized in the entire history of the human race.

Now, with the talents of men's minds and by the labor of their hands nations are striving to outdo each other in a war of hellish destruction and when they have finished what remains will be utter chaos, with torn feelings and destroyed physical values irreplaceable—the hopes of all charitable men set back for centuries.

Man has failed in his efforts to build that thing called civilization. Why? Because in almost every human relationship the indoctrination of racial animosities have sought to persuade them to material gain at the sacrifice of vital Spiritual values which are incomparably preferable.

"What shall it profit a man to gain the whole world—and lose his soul?" The days of life are few at best; the comforts derived from wealth fleeting. The fruit of selfishness are ashes in the mouth when death lays hold. Regret remains and hope departs. Looking back, if reason remains, only frustration can be found, for no permanent progress ever had its inception in war.

Until some means may be found to induce people to see Right by Reason, to abandon the false philosophies which delude and divert their minds to the folly of war and to the peaceful arbitrament of human problems there is scant hope for the race.

There are elementary principles involved in all human relationships. They are comparatively simple and easy to understand when not obscured by superficialities. Their presentation must be everlasting persisted in at all costs in all ways at all times. The Masonic fraternity embraces in its doctrines all its essentials. The Craft must learn to understand them and practice them. That is its function.

PRETENSE More and more it is becoming evident that pretense is going overboard in the adjustments of an age which Reason will dominate as it must after the present orgy of disruption in human relations ends.

In the seeming palpability of the past some human performances have acquired a measurable element of esteem in public opinion, the element of the imponderables has been too heavily emphasized, so that what seemed to be so often did not truly exist. In other words a false facade has obscured actuality.

Sham and artifice are delusory. As stage settings they may present an enticing picture; those emotionally inclined may be delightfully deluded into thinking them the real thing. They have their place in the drama of life but that place is not as a permanent cornerstone or concrete reality.

Just now men are examining themselves and the edifices which they have set up with searching steadfastness. Weaknesses which should have been obvious have by reason of a disinclination to face the truth got to be discarded. Errors galore clutter the landscape. Essential factors have been ignored—obscured by the false front. Elementary principles have lain dormant or been relegated to the background because of materialistic expediency.

When Right triumphs and the horizon clears again many reasons for the present painful travail of humanity will be apparent. If the old order is to be sought after again there will be disillusionment for its disciples, for present wounds are too deep to bear probing, the surface has been seared by too fierce a fire to permit repetition of early errors—those false premises upon which so much had been built.

In other words, and with particular emphasis on essentials, men will be forced to consider their fellow beings instead of themselves solely, for the human race is, after all, one family, however presently divided, and the happiness of one is contingent in the last analysis upon the happiness of all.

Sectional strife, artificial boundaries, incipient and exclusive nationalism backed by greed and animated by unadulterated selfishness have no place in any new order, if it is to be permanent.

Science does not and cannot controvert the golden rule that man does not live by bread alone; it is an iron fact, however, that without bread man cannot live at all; one of the aims of scientific and social research will be to enable the bread to be found and not merely the bread of the purely physical but the spiritual bread which gives to life its savor and makes it worth living.

Blunders of the past may, like those of even the competent doctor, be securely buried by the grave. The resurrection of human society must recognize universal brotherhood free from any pretense or subterfuge as a dominating factor in true happiness.

A Monthly Symposium

How Can the Man in Military Service Be Helped?

The Editors:
ALFRED H. MOORHOUSE
JOSEPH E. MORCOMBE

WILLIAM C. RAPP
SAN FRANCISCO
CHICAGO

THE MASON IN MILITARY SERVICE—HOW CAN HE BE HELPED?

By ALFRED H. MOORHOUSE,
Editor Masonic Craftsman, Boston

To discuss intelligently the problem of welfare service of the country's armed forces, it is necessary to project oneself in so far as possible into the soldier's own situation, and this writer may, with due modesty, profess to speak with some show of knowledge, for forty-odd years ago in common with others patriotically inclined, he volunteered for active fighting service in Africa. The preliminary stay in a cold cantonment in mid-winter, with the thermometer running at times down to 30° below zero was pleasant enough, because many neighboring families saw to it that we were suitably entertained when off duty.

The transition to army life from decent homes was made easy by these delightful diversions and the hospitable attentions of other decent citizens. But the thirty-three days at sea, and after, brought disillusionment. No more flattery and hero-worship, pate de foie gras, or tripping the light fantastic till the wee sma' hours nightly; just chambermaiding horses in stifling heat below decks and for food the good old army "slum" with little variety and the monotony of life on a troop ship containing crew, 800 horses, and 800 men.

At Capetown camped on a stretch of sand, with wind perpetually blowing and aforesaid slum liberally sprinkled with it camp routine promptly wore off more glamor. No more glittering parades before admiring thousands; just work and lots of it. Morale dropped, for the diet and duties of a soldier on active service are not inspiring. Patriotism is looked at objectively.

Among the routine of camp it was noted that some men were invited to neighboring homes, made familiar with customs and interesting places and in many small ways life was made more comfortable for them. Outsiders to the select few greatly envied their more fortunate companions and query elicited the information that the visitors were Masons visiting Masons. Right there was where this writer got his first and highly favorable impression of a tie which, eight thousand miles from home and its comforts could make the lot of men happier by simple fraternal attentions.

Temptation and pitfalls of men at a loose end in army camps are familiar to all with any knowledge of that type of life. Casualties in health and the moral letdown are heavy until actual marching and fighting absorb all the waking hours. The debilitating effects



on morale in camp with no ameliorations is a very real thing.

In America today the cream of its youth is mustered into national service, arbitrarily removed from the restrictions, safeguards and amenities of home life. Human nature does not change in 40 years. The men now in service are not all of irreproachable character, iron constitution, or inflexible will. They are, in short, run-of-the-mill humans with the weaknesses, vices and inhibitions inherent to the race of men in full variety.

It is to salvage men's souls and equally serve with them in the preservation of America and American ideals that Masonic welfare service at the camps is planned; to provide surroundings where counter attractions in the form of clean, decent entertainment and distractions may counteract the seamier side of camp life. In this the fraternity may, if it will, play an important part. The job can best be done, however, by one centralized agency acting for the whole Craft, by all bearing a share rather than by 49 different agencies acting separately. Support to the plan is needed which the local lodges cannot be expected to provide—nor always even Grand Lodge. Why not then use the facilities already set up in the plan of the Masonic Service Association, putting our weight behind its laudable efforts, shun petty bickering and small-mindedness and keep our eyes exclusively on the welfare of the soldier brethren and others coming under its benign influence?

MATTER OF CITIZEN DUTY

By Jos. E. MORCOMBE
Editor Masonic World, San Francisco, California

THE Mason in Military Service—How Can He Be Helped?" This subject, chosen for present discussion, has been pretty thoroughly threshed over. Most of those who started out with fixed convictions

doubtless are holding to them, despite all argumentation. This our contribution can not claim more than being a personal opinion, reached after an honest attempt to gather and evaluate the facts available.

The Masonic Service Association is perhaps the only organization at all capable of attempting to cover the national field in welfare work. The real question, however, is whether American Masonry, acting alone, can do an effective job, should it essay the task. That raises the further query as to what is required, and here we are likely to disagree with our fellow symposiasts.

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It is also important to bear in mind the benefits which will accrue to the fraternity by wholehearted participation in welfare work of this nature, which will be sacrificed by failure to do so. There was much grumbling twenty years ago because members of the craft could find no place where their Masonic desires could be gratified, while other organizations were permitted to

Our contention has been that the national government has the most vital interest in maintaining the highest standards of bodily health and moral stamina for the precious human material gathered in military camps. That has been from the beginning the subject of utmost concern. Comprehensive plans have been worked out to insure well-being of the soldiers in training, both physical and moral.

The medical attention and first-aid moral prophylactic thus provided are, of course, limited in action and influence to the military reservations. The danger comes when the men are on leave, freed from the rigid restraints of camp, and exposed to the allurements and dangers of the near-by centers of population, when seeking relaxation and recreation. We take it that there the general citizenry will find its duty begins. They must take up the tasks that are essential just where the limits of military authority are reached.

At this juncture we find a great organization, covering the nation, and rapidly gaining the funds to properly finance the needs thus made manifest. The United Service Organization, composed of a number of societies having experience in welfare work, and open to others, promises to be both popular and effective, beyond any former experiments. The USO is a co-ordinating body, allowing largest freedom to all its constituent parts, yet bringing all within the scope of a practical and comprehensive program.

We believe that the Masonic fraternity, through its Lodges and Grand Lodges, can without loss of prestige or of principle endorse this method of assured combined and concentrated effort. Further we believe that the Craft can here find place and part of usefulness within the broad freedoms of action for whatever work is possible for our own members in the armed services. This will entail no yielding of principle or privilege. We will only indicate a natural preference for performing in the main tent rather than to exhibit our excellencies in a mere side-show, which few, even of our own kind, would enter as against the greater attractions. In fact the M.S.A. can do more and far better things for Masons in the service as part of the USO than if working alone. "Face" can also be saved, and the mission of the Craft organization be filled in this manner.

The armies of the United States are drawn from the vast reservoir of the common citizenry, and every constituent of the population has its just proportion of selectees. The young men are not taken because they are Jew or Gentile, Protestant or Catholic, Mason or Knight of Columbus. They are on a common footing and a full equality as American citizens. All differences, whether of creed, affiliations, race or social position are but incidental, and do not enter into the question. The welfare work should be likewise based and carried out. Experiences of the last great war should warn against disconnected and jarring activities, with their rivalries and after-reriminations.

We are further convinced that the gain for American Freemasonry would be greater, if willingness is shown to work in full harmony with others having the same anxieties and desires, without considering differences of creed or affiliations of any whose loyalty is unquestioned. The whole matter is worthy of closest study by the brothers, and judgment reserved until every factor is made clear and evaluated without prejudice.

AN OBLIGATION AND A PRIVILEGE

By WM. C. RAPP
Editor Masonic Chronicler, Chicago

THE details of how Masons in military service may best be helped is a matter to be decided by those who have given study to the problem. To the average Mason the first question arising is whether any obligation rests upon the fraternity as a whole to extend a helping hand to those of its members who are engaged in military service. We believe the answer to this question will be overwhelmingly in the affirmative, and there will be little inclination to draw a line of distinction between actual war and those who are in training camps. As a matter of fact, the latter stand in greatest need of service.

Obviously welfare work and the providing of recreational facilities is the chief service which can be rendered by civil organizations or individuals. It may be assumed that their essential needs are provided for by the federal government. However, much more than this is needed. In view of the trend of the present day to minister to the wants of all human beings, it would be unthinkable to deny that a nation owes more than the means of keeping body and soul together to those who have been called upon to prepare to defend it from aggression. The military authorities therefore are taking steps far beyond anything attempted in the past to provide additional comforts, recreation and healthy relaxation to its enlisted armies, fully realizing the great advantage resulting from a high standard of morale. In this work the federal authorities will be ably assisted by the United Service Organization and similar private bodies.

With all these efforts to keep the enlisted and drafted men happy and contented, in which Masons as citizens are taking their full share of the burden—if an activity of this kind may be called a burden—why is the Masonic fraternity called upon to furnish additional service to its members and their sons? Because something else is needed, something that it is the privilege of the fraternity to supply, and which no other agency can furnish.

During the last world war more than two hundred Masonic clubs were organized within the military forces, many military lodges were formed, and thousands voiced their disappointment because Masonry could not organize a welfare service for those in the field. Masons in the army desire Masonic contacts and association. If such contacts are not available, they will do their best to provide them of their own accord. The records of the last war prove this incontestably. Much more can be accomplished under official Masonic direction. Is it not both a privilege and an obligation for the Masonic fraternity to give added consideration to its members? There is no danger of too much being done for their welfare.

It is also important to bear in mind the benefits which will accrue to the fraternity by wholehearted participation in welfare work of this nature, which will be sacrificed by failure to do so. There was much grumbling twenty years ago because members of the craft could find no place where their Masonic desires could be gratified, while other organizations were permitted to



established centers of contact. What effect this omission had during the years which have since passed can only be surmised. We tell the outside world to judge Freemasonry by its actions—and they do. Will aloofness to a great opportunity to do service add to the prestige and reputation of the fraternity?

The methods by which the desired results are to be

A Profession of Faith

[The following paragraphs are from an address given by Most Puissant Brother John A. Rowland, K.C., 33° Sovereign Grand Commander A. & A.S.R. for the Dominion of Canada at a dinner given in his honour by the Scottish Rite Bodies in the Valley of Toronto, held at the King Edward Hotel, in Toronto.]—ED CRAFTSMAN.

" . . . Some years ago, there appeared two volumes entitled, 'Twenty-Five Years,' from the pen of Sir Edward, afterward Lord Grey. In those two volumes he reviewed his political career in the Foreign Office for a quarter of a century, dwelling particularly on the events of what we call the Great War. In the concluding chapter he ventured to forecast the future, and he did it with an accuracy that has been only too clearly shown in recent years.

He pointed out that science had rewritten the conditions under which we live, that the world had grown smaller, that the barriers of time and distance had been broken down, and with them had gone the protection which they had always afforded, while the misfortune of it all was that our thinking had not made a corresponding advance and these things which were intended for our benefit had become a constant source of danger. There is only one remedy, he continued, and it may be somewhat far removed. Nations, as well as individuals, must learn to like each other better, to dislike each other less. We must throw off, if we can, the tendency to suspect things which we do not clearly understand. The need of the world is that we should find somewhere a common medium of expression, a common meeting place, from which we can move forward to that closer, that better understanding, that greater mutual confidence which must obtain if civilization is to endure.

It seemed to me that that language got very close to the language of Freemasonry. It was a call for that which after all is the purpose of our greatest efforts as an organization, a true conception of the Fatherhood of God and the Brotherhood of Man, with all that that implies. That is the work that remains to be done; that is the opportunity that lies ahead of us. How far can we, as an organization, rise to that opportunity?

I want to give you tonight what you may call, if you like, a confession of my Masonic Faith. I have always quarrelled and I think I still quarrel with the definition of Freemasonry, which we give to the candidate in one of the earlier degrees of our craft Lodges. I quarrel with it, not because it is entirely inaccurate—it is not—but because it is somewhat misleading—a system of morality."

It is a great mistake to assume that as Masons we worship any strange gods. It is a great mistake to assume that we have any body of doctrine, any beliefs, either

accomplished or of course important, and these can best be decided by those in authority. We believe the plan formulated by the Masonic Service Association to be feasible, for in all probability it is only through the instrumentality of this organization that permission can be secured from military authorities to engage in soldier welfare work.

moral or political, which belong to us peculiarly and particularly. If there is anything distinctive about us, and I think there is, it is to be found not in the matter of what we call our Masonic Teachings, but in the manner in which they are presented. Our methods are our own, and in my judgment, those methods have an efficiency and a value which most of us but dimly appreciate and understand.

May I remind you, in the first instance, that there are some things which Masonry, as an organized institution, cannot do, and ought not to undertake. It is one of the perversities of human nature that these are the things which seem to appeal most strongly to a large part of our membership. They are the obvious things, they are commendable in themselves, they mean action, the results are immediate and visible, and in this bustling and busy age in which we live, many of us seem to have lost the power to stretch a hand through time to catch the far-off recompense of our labours and our efforts. We can not, for example, establish a church of our own, or a political party of our own. I can conceive of nothing more exhilarating than to found a new religion, or to set up a new political party, but the rule which excludes from our Masonic assembly all matters of political or religious controversy is one of the rules which is scrupulously observed. It is not that these things are wrong in themselves. I cannot conceive of a man sitting through our Masonic ceremonies from month to month, from year to year, without imbibing the spirit of true religion. Neither does any Mason fulfil his Masonic obligations if he is indifferent to, or neglectful of his duties as a citizen. It is not because they are wrong, it is because they are a disturbing factor in a place where harmony is essential, where we are thinking not of the incidental things that divide us, but of the fundamental things that bring us together.

Neither can we in fairness to ourselves, or in fairness to our purpose, enter into competition with Service Clubs and organized charities in the territory which they have made their own. It is not that the name of charity is unknown to us. Some of you are familiar, not all of you are familiar, with the extent of our Masonic benevolence. May I simply say that every week and every month that passes brings to countless thousands of widows and orphans and brethren in distress occasion to bless the hand of Masonic charity. We make from time to time contributions to great national funds. I may tell you, as a matter of interest, that during the past twelve months we have made two substantial contributions to the Red Cross, and other contributions to other patriotic purposes, and within the next couple of days this Supreme Council will transmit to the Lord Mayor's Fund in London, England, a draft for £1000.

These are things which arise naturally out of our activity as an organized Masonic body. They are incidental to our main purposes. They are not the main purposes themselves.

There are two claims which as an organization we can fairly make and I make them without the slightest hesitation or the slightest reservation, and with a complete understanding of the full significance of my words. As an organization, we make no demands, financial or otherwise, we place no burdens upon the shoulders of our members which are in any way detrimental to the full and complete discharge of their duties and obligations to the church, to the state, to society, to their families or to themselves; and, secondly, our members are to be found among the leaders in every form of public or social service, in every philanthropic or benevolent undertaking, and they serve the more willingly and the more effectively because of what they have seen and heard within the four walls of our Masonic Lodges.

There are some things that we can do. Masonry is not a negative institution. There are some things that we can do that we are doing, that we shall continue to do, more effectively, perhaps, than any other organization of the kind in existence. A few moments ago the Deputy for Ontario quoted to you a definition which is taken from the lecture in one of our Perfection Degrees: 'The practical object of Freemasonry is the intellectual, the moral, the spiritual improvement of individuals and society.' And, that, brethren, is a worthy object. Are we doing it?

I have never forgotten my earliest experiences as a Mason. I received in due course, my First, Second and Third Degrees. I was impressed and very deeply impressed by the beauty of our ritual and of our ceremonies. When it was all over I began to think about it. I said to myself: After all, it is very beautiful, but there is nothing new about it. There is nothing in it that I had not heard before. Indeed, if I had not heard it before and perhaps understood it before, I would not have been acceptable as a member in the Masonic Lodge.

I heard men talking about Masonry in a way which seemed impressive—the meaning of their language was a closed book to me. Yet there were some things about it all which puzzled me, which troubled me, if you like the word. I saw men of advanced years turning out faithfully, from meeting to meeting, to listen to a ritual, to witness a ceremony, which they had been hearing and witnessing from month to month for twenty, thirty, forty, or even fifty years. Why did they do it? I saw the pleasure that was visible on the face of a father when he installed his son in the chair of King Solomon. What was the reason for it? I attended the sessions of our Grand Lodge and I saw there men who were prominent in public and business life, who were what we commonly call busy men, and I saw them, obviously at inconvenience to themselves, sometimes at personal sacrifice, giving of the best that was in them for the unselfish purpose of promoting the interests of this institution of ours and it made a great impression upon me. I said to myself: Somewhere in the workings of this institution there is a magnetic force which draws these men to the work of Masonry, and until you have discovered that magnetic force you have not discovered the secret

which it is your business to try and find. That explains my interest in Freemasonry for the last thirty years.

There is a very illuminating story told in the New Testament, one of the most illuminating of all the stories in which is perhaps the most illuminating Book of all time. A young man came to the Great Teacher and he asked Him a question which, in one form or another, every man asks himself—the question, 'What must I do to inherit eternal life?' And the answer was 'Keep the commandments.' The young man said, just as I said of our Masonic teachings, 'All these things have I done from my youth up.' Then said the Teacher, 'Go and sell all thou hast and give to the poor.' Then in a single sentence there is depicted the internal confusion and distress of the young man. He went away sorrowful, because he had great riches.

Now, primarily, that is not an appeal for the poor fund. It is not a request for a charitable donation. The problem that was being discussed was not the problem of the poor and the needy. It was the problem of a young man who was not poor; he had great riches; who was not ignorant—he was highly educated; who was not homeless and an outcast—he was a social leader and a ruler in the land. It was not even the problem of a skeptical mind—there was no reason to suppose that he did not believe. One thing he lacked, and it is a thing that many of us lack, that I think in these troubled days the world lacks—his sense of values was wrong.

The function of any system of education that is worthy of the name is not to instruct us in the details of our duties. It is to correct our thinking, to encourage in us the love of truth for its own sake, and that, in my judgment, is the strange work which Masonry seems to do for us. Somewhere in one of our Degrees, we use the language that 'you may have found the moral instruction in craft Masonry elementary and unsatisfactory.' That language ought to be struck out of the Ritual. It is quite true that we deal in first principles, but it is to first principles that we must return in times of perplexity and doubt and these Masonic associations of ours, this Ritual of ours, seems to have a strange power of bringing us back to first principles, of getting our feet upon solid ground, of lifting our eyes above the flickering and feeble lights of human systems, to those great lights which in all the vicissitudes of human experience, throughout the whole course of history, have shone out with a clear and steady ray, to beckon us onward on the upward path of progress, to higher and better things. The power to enable us to readjust ourselves, to cleanse and purify our sense of permanent values in all our human relationships—that to me is the work of Freemasonry, and that work Freemasonry does in a manner and to an extent that is seldom, if ever, equalled.

And those are the things, brethren, of which we are thinking today.

For the second time in a quarter of a century, we are engaged in a life and death struggle to preserve and protect the things which we as individuals and as a people cherish most, and we are fighting, not without hope in the final result. If one looks back across the intervening years, the picture which presents itself may be overcast with the shadows of failure and disappointment, but I venture to say that when the history of

these years is written and they are seen in their proper perspective, the outstanding features in the record will be the utter failure of the totalitarian state and the triumph of Democracy and the democratic spirit. Even today the conquered and oppressed peoples of Europe are looking with confidence for their deliverance, for their ultimate security, not to the Hitlers and the Mussolinis, but to the intellectual strength and the moral grandeur of Great Britain and our democratic states. Even today, with practically the whole of Europe in the uneasy possession of a conquering Germany, the things that stir our admiration and that quicken the heart-beat are not the amazing efficiency of organized barbarism, but Poland, Finland, Dunkirk, and the heroic resolution of the City of London. It is true now, as it has always been true, that in the last resort, it is not the dead weight of masses that governs and illuminates the world, but it is what an eloquent English writer has called 'the flash and recoil of the Divine spirit in man.'

Treasures of Inheritance

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Master Masons possess treasures by inheritance beyond much fine gold in value, beyond cataloging in print. So many and so varied they are, appealing to so many men of so many different minds, that no two brethren would list them alike.

But all will agree on some; that all who will listen may restate them to themselves, these lines are written.

Chief among the treasures of inheritance of Masons is the fact that we have an inheritance from the dim and distant past. A new, just formulated society of men might borrow all the teachings of church and Ancient Craft; might use all the symbols of all religions; might teach all that moralists and philosophers have taught and yet lack the force and fire and even awe with which they are surrounded—as the Shekinah of old surrounded the Ark of the Covenant—because of their age and their transmission, unimpaired, from generation to generation.

Be not shocked at the statement that the moral teachings of Freemasonry are not its greatest treasures of inheritance. Dr. Joseph Fort Newton—he of the golden pen and brotherhood—has expressed a poetic conception of the Landmarks of Freemasonry as five in number; the Fatherhood of God, the brotherhood of man, the moral law, the golden rule, and the hope of a life everlasting.

Beautiful and beyond description in value though they are, these are not exclusively the Fraternity's. Church after church has taught and is teaching the same fundamental verities. All were made plain in Vulgate and Septuagint, long before the King James version of the Bible was made or the art of printing invented. One must look longer and dig deeper to find the treasure of inheritance purely Masonic.

One of our treasured inheritances needs but little digging to find, nor need one enter a dark place to find "the hidden riches of secret places" as Isaiah phrases it.

Religions and church all teach of a God, and of a future life. Without dogma, creed, or form of worship, Freemasonry teaches of God and future life.

We know not how long the struggle in which we are engaged will last, how bitter it will be, but we know this, that we shall fight on until victory is secure. We know, too, that victory will come because behind all the machinery of war we have vast moral resources, which are denied to the enemy, which are based upon faith in God, love of Freedom, of Truth, of Justice, and respect for the value and the dignity of human life and the human soul—reserves which today and in every age have shown themselves to be inexhaustible and unconquerable.

I told you at the outset that there are many things which we as an organization can not do and ought not to attempt. There is one thing that we can do. We can keep those great lights trimmed and burning, those vast reserves strengthened and unimpaired.

That, brethren, is my Masonic Faith."

termine, surely are among the treasures of Freemasonry's inheritance from the dim and distant past.

Not least among these treasures is the sense of oneness with the millions of men who have knelt before our Altar, making the same vows, moved by the same urge, led by the same Light as are we. Unknown and forever to be unknown; unsung and never to be storied in this world; merely for the little space of a man's life members of a brotherhood which has girded the world and turned men's hearts from self to selflessness, the unknown brethren who have made Freemasonry what it is and passed it on to us, even as we keep it what it has been to pass on to our sons and their sons' sons forever—truly this is a treasured inheritance without money and without price!

In the treasury of antiquity from whence the eager searcher may bring forth his inheritance will be found an expert and effective development of the art of teaching, the more remarkable that it came into being through men unlettered and unlearned. Reference is made to the setting of moral laws, rules of conduct, principles of character and a successful road of travel for character through life, within the frame of builders' tools and terms and truths.

To all the world Freemasonry has given "on the square", a "square man", "on the level" so that in every land and tongue the words mean the same. To her own world Freemasonry has given all her teachings by means of symbols derived from builders' art; the ashlars, rough and perfect; the compasses, which scribe and circumscribe; the level, square and plumb; the cornerstone, the Warden's pillars, the Lesser Lights; and of course the ascent of the Winding Stairs and the Legend of Hiram Abif.

Does it seem a matter little and undistinguished that the great teachings of Masonry should have been transmitted by symbols derived from the builders' art? It is indeed a matter over which to marvel!

For it came into being in an antiquity no man knoweth how great; long before the public school, the invention of printing, and the dissemination of knowledge made ignorance a matter of choice or indifference, no longer one of necessity.

In the days when the Master Builders erected the great cathedrals of Europe education was confined to the priests of the church and a few rare spirits who became the teachers, the artists, the engineers and scientists of their time. Those were days in which no man could read, had ever seen a book, or gone to any school other than those simple classes designed to teach men how to act towards and in church. On the great building project the King's Master Mason—who might be symbolized today by the Engineer in Charge—indeed had knowledge, otherwise some artist's dream in stone had never come into being. The craftsmen cut their stones and placed them by direction; they knew nothing of mathematics, of stress and strain, of strength of materials, of weight of stone (and so the size of flying buttress) or how a roof should be made so that it would not push the walls apart.

They knew only their craft, and this they learned through long apprenticeship and of learning to do by doing.

And yet, somehow, somewhere, in some way, these same simple and ignorant men began to associate ideas

of morality, right living, decent thinking and honest character with those things with which they worked. Gradually through the years ideas became attached to tools; soon the tools began to express the ideas. In the course of centuries a philosophy of life grew and intertwined and became a part of the practice of stone cutting and setting, building and wall making, construction and plan, until in the late fifteen and early sixteen hundreds Freemasonry was no longer an organization only of artisans, but of men who thought and taught by their tools as well as worked with them.

From this came the practice of admitting "Speculatives" to the Craft. Gentlemen of wealth, wanting the culture and the education which was by now an inheritance of the stone Masons, sought membership in Lodges. Fellowship developed between worker and lord of the manor; the teachings of the one were gladly accepted by the other, and the miracle of Freemasonry's development from an operative craft to a speculative science was accomplished.

In this lies a part of the treasure of inheritance which is wholly Freemasonry's, shared with no other organization, no religion, no philosophy, but all our own.

He engages in wishful thinking who contends that Freemasonry has come down through the ages without change or development. It has changed and developed much, and to think that the Craft today is as the Craft of a few hundred years ago is without real foundation. Everything human changes with the years. Those matters which change not are more than human; they are the eternal verities.

Does some brother arise to say "the church does not change?" Ah, but it does! Go to a cathedral today; see its proportions, listen to its service, its organ, its choir; think of the wealth invested in it; imagine its influence. Then think back to a day more than nineteen centuries ago when the Christian church was one Teacher and twelve Apostles, whose church was a hillside, whose service was a parable, whose music was only that from birds; whose poverty was evident, whose influence was as yet nothing—and you will not say "the church does not change." What has NOT changed is the life within the church, nor the character of Him on Whom it is founded—the eternal verities in church, as in Masonry, change not.

Freemasonry has changed much in recent years and must have changed more in those that are past. The taking into the Craft of Speculatives was a change. The formation of the Mother Grand Lodge was a change. The development of the old and simple ceremonies into three degrees (not to mention the Royal Arch!) was a change. Some of our very symbols themselves have changed; the Point Within a Circle anciently was crossed by one, now it is embroidered by two parallel lines. The Virgin Weeping over the Broken Column is modern, American, recent. Masonic Homes, Orphanages, Foundations, Hospitals are all a change from a day when alms from pocket to hand represented the only charity.

But the spirit inside has not changed, and it is this, not the form of its manner of teaching, which represents the real treasure of inheritance. Speculatives mixing with the Operatives merely enlarged the audience which was taught. The first Grand Lodge did but bring order out of chaos in government; the Lodges had

always been governed in one form or another. The Legend of the Master Builder is as old as man; whether taught in one or in three or more elaborate degrees, the heart of the ceremony is unchanged. One line across or two on the circumference, the point and line and circle still circumscribe effort and teach restraint. The statued emblem of the broken column but puts in a modern guise what has been revered for ages; Masonic instructions but enlarge the spirit of mutual helpfulness which has descended from the beginning.

The human body has within it organs no longer of use to our present living machine; the appendix is only a trouble causer today, and nipples on a man's breast and the coccyx which seems to be the vestigial bone of a one-time human tail are both useless. The human mind holds much that is of no present worth; human conduct does much for which mind holds no reason. Why do we remove the glove before shaking hands, doff the hat in greeting, insist that the tailor make a cut in the lapel of our coat and sew buttons on our sleeves?

One in a hundred, perhaps, remembers there was once a time when a man's hand was clothed in mail; he removed his gauntlet as he doffed his helmet, to show he was in the presence of a friend. The bare hand can

conceal no dagger; the bare head fears no mace. Our ancestors carried heavy pikes resting in sockets hung on leather straps which were hung from the neck. The cut in leather coat collar prevented the strap from hurting! Our Colonial forefathers buttoned lace cuffs to their silken sleeves. And so we have cuts in our cloth coats though we carry no pikes and wear buttons on our sleeves though we wear no lace cuffs!

We still do the act, but forget the reason. And thus it is with much that is deeply symbolic in Freemasonry—we use much without ever thinking of the why, or how it came to be! Hence it is—sadly, if one stops to think—that compasses are to many just a tool to draw a circle, a square but an implement to try a stone, and the great Legend of Hiram but a fairy story with which to pass an evening!

The treasure of our inheritance is to be had for the taking. It was presented to every man who ever received the degrees. It is to be found in a thousand books. It is as much woof to the warp of Freemasonry as the wave to the water of the ocean.

Lucky the Freemason who knows that which is his to cherish, for of such as he was it anciently written: "Where your treasure is, there will your heart be also."

Some Lines on China

[*Brother Bradfield, recently returned from China to this country, gives in the following letter a glimpse into conditions in that extremely interesting and war-torn land. No intelligent observer who has visited China will fail to sympathize with the trials of the Chinese in their present ordeal and wish for them a happy release from the hands of the oppressor. The Masonic spirit runs high there and strong ties unite both Occidentals and Orientals. The future of the race and many of its most interesting problems are bound to be concerned with developments in the Far East and Brother Bradfield's comments, as a competent commentator on a familiar topic will be of interest to CRAFTSMAN readers.]*—ED. CRAFTSMAN.

New York, June 24, 1941.

Dear Brother Moorhouse:

Thank you for your cordial letter of June 16. On my next visit to Boston, probably during the first half of July, I shall want to have a chat with you about conditions in China.

Having just recently returned from North China, I can extend fresh greetings to the readers of THE CRAFTSMAN from their brethren over there.

Nowhere else in the world is the universality of Freemasonry or the international aspect of our fraternity so prominently exemplified. There are Lodges under the Grand Jurisdiction of England, Ireland, Massachusetts, Scotland and the Philippine Islands. There are Bodies of the York Rite and of the Scottish Rite which offer to the Master Mason much valuable education in the philosophies and religions that have aided man in his search for God throughout the centuries. A Viennese Lodge in Shanghai which existed for a decade was dissolved a few years ago by order of the Nazi government but many of its members have since affiliated with other Lodges. American Freema-

sonry was introduced into China by the Grand Lodge of Massachusetts about 78 years ago. Hundreds of candidates have been members of the U.S. Army, Navy and Marine forces. Massachusetts Lodges pioneered in accepting Chinese candidates and were followed in this practice by the Philippine Lodges. We have just cause to be proud of the records of our Chinese brethren. English Lodges have existed in China for a century. Scottish Freemasonry followed Massachusetts closely.

It is inspiring at all times but particularly so in these trying times to stand in the tiled company of Brethren representing many nations and religious faiths, all united in prayer to the Grand Architect for righteous peace and the establishment of brotherhood among all men.

Masonic membership has brought temporary distress to many of our brethren in the Far East. Scottish Lodges in Japan have found formal meetings inadvisable since spring of last year. Japanese military occupation of Manchuria has forced the closing of American Lodges in Harbin, Moukden and Dairen.

International Lodge in Peking continues to be staunchly supported by its Chinese members in spite of the arrest and detention of several of them for brief periods by the Japanese gendarmerie. To those Chinese brethren, I am glad to pay fine tribute for their courage and for their loyalty to the Craft. White Russians and citizens of other non-extra-territorial privileged nations, members of Lodges in Tientsin, have been refused passport visas by the new authorities on account of their Masonic affiliations. Lodges formerly in Nanking and Hangchow now hold their meetings in the International Settlement at Shanghai. Masons in Shanghai have had little interference in the practice of our Art.

It has been my observation in travelling over the China District, that the majority of active Freemasons of all jurisdictions are conspicuous for their support of

social and religious organizations in their respective communities. President Roosevelt in an address to a national gathering of community service clubs a few years ago, mentioned the Freemasons along with the Rotarians, Kiwanis, Knights of Columbus and others, as having been great stabilizing influences all through the dark years of the depression. May we Masons continue

to help stabilize society, but more effectively, through the constant practice of the tenets of our faith.

Fraternally yours,

VERGIL F. BRADFIELD,
Past District Grand Master for
China (Massachusetts).

other eleemosynary institutions perhaps best indicate present trends away from higher values.

The conception of freedom of the human spirit under Divine inspiration has been immeasurably influential in human progress. Satisfaction of people with the tawdry things of the flesh and the acquirement of riches, with consequent influence in human affairs, have played too large a part in recent years. Inequalities in the spiritual and physical forces and their opposite analogies have tended to weaken the fabric of society.

Only by faith in principle have great accomplishments been possible. The United States of America would never be, where it not for the devoted adherence to principle of a few men who would not recognize compromise and whose eyes were firmly fixed on the goal of success alone. Christianity, Buddhism, Mohammedanism or any of the great religions never would have been the powers they are had their founders and disciples given way or even remotely recognized the powerful forces opposed to them. The category of such movements is limitless.

So today we find men discounting the future in terms of pure materialism, thereby greatly weakening their own power. The current of progress may be likened to a great river which is fed by many streams and small brooks with remote sources in the Heaven-sent clouds and snows of Almighty God's creation. So too does progress feed on the innate faith of men whose firm belief in ultimate good combines into a mighty stream with power irresistible. True, brakes and barricades are needed to control the flow, but these are incidental.

The power of any organization depends upon its ability to do good. Its permanence is assured only if it is based upon the bedrock of principle and inflexible determination to live up to principle. Divergencies and distractions are of the part of defeatism. In today's dire dilemma a return to first principles is necessary. The thought of victory over evil must replace the philosophy of defeatism; only then can Light prevail over the power of darkness.

There is joy in the thought of victory—gloom only in defeat. As England's prime minister Winston Churchill has aptly said:

"Defeat is bitter. It is no use trying to explain defeat. People don't like defeat, and they don't like explanations, however elaborate or plausible. There is only one answer to defeat. The only answer to defeat is victory."

Victory. That is a word which should be on American lips more than it is and it is the sensible, logical, long range realization of that view which will ultimately carry the race to understanding.



JULY ANNIVERSARIES

Dr. John Warren, Grand Master of Massachusetts (1783-84) and a brother of Gen. Joseph Warren, was born at Roxbury, Mass., July 27, 1753.

Frederick The Great, King of Prussia (1740-86), granted his protection to the National Grand Lodge of Germany and approved a treaty with the Grand Lodge of England on July 16, 1774.

Robert Toombs, 33d, U. S. Senator from Georgia (1853-61) and 1st Secretary of State of the Southern Confederacy, was born in Wilkes County, Ga., July 2, 1810. He was an active member of the Supreme Council, 33d, S.J., U.S.A.

John Wanamaker, 33d, postmaster general under President Harrison and a noted merchant, was born at Philadelphia, Pa., July 11, 1838.

Trevanion W. Hugo, 33d, Grand Cross, active member in Minnesota and Grand Chancellor of the Supreme Council, 33d, was born in Cornwall, England, July 29, 1848.

John Whicher, 33d, Grand Secretary of the Grand Lodge of California for 33 years, was born at Urbana, Ohio, July 4, 1855.

Thomas H. Caswell, 11th Grand Commander of the Supreme Council, 33d, received the 33rd degree at San Francisco, Calif., July 9, 1868.

Marcelo H. Del Pilar, called the "Father of Philipino Masonry," as he secured from Spain authority to organize lodges in the Islands, died at Barcelona, Spain, July 4, 1896.

Herman T. Tripp, 33d, Deputy in Alaska of the Supreme Council, 33d, received the 32d degree at Juneau, July 12, 1912. His death occurred in that city, July 5, 1939.

Edward S. Salomon, Governor of the Territory of Washington and Grand Junior Warden of the Grand Lodge of that state, died at San Francisco, Calif., July 18, 1913.

LIVING BRETHREN

Louis G. Clarke, 33d, active member in Oregon and Grand Chamberlain of the Supreme Council, 33d, was born at Zanesville, Ohio, July 31, 1855.

Augustus Charles Witte, 33d, a pioneer in the settlement of South Dakota and a member of the Scottish Rite at Aberdeen, was born at Seine, Germany, July 6, 1857.

Mark Morris, 33d, was born at Ypsilanti, Mich., July 28, 1857, and 80 years later, July 23, 1937, was elected Grand Master of the Grand Encampment, Knights Templar, U.S.A.

The Craft at Work

John H. Bankhead, U.S. Senator from Alabama since 1931, and a member of York Lodge No. 211, Jasper, Ala., was born in Lamar County, Ala., July 8, 1872.

John E. Miles, Governor of New Mexico and a member of Tucumcari (N. Mex.) Lodge No. 27, was born at Murfreesboro, Tenn., July 28, 1884.

Robert L. Williams, 32d, Governor of Oklahoma (1915-19), was made a Mason in Durant (Okla.) Lodge No. 45, July 7, 1905.

Charles A. McAlister, 33d, Deputy in Georgia of the Supreme Council, 33d, received the 32d degree at Macon, Ga., July 7, 1910.

Lester J. Maitland was made a Mason in Kenwood Lodge No. 303, Milwaukee, Wis., July 19, 1921. When a lieutenant in the U. S. Navy, he, with Lieut. A. F. Hegenberger, U.S.A., as navigator, made the first successful airplane flight to Hawaii.

Frank F. Merriam, 32d, Governor of California (1935-39), received a Royal Arch degree in Darius Chapter No. 145 of San Diego, Calif., on Mount Helix, July 24, 1937.

Edward C. Mullen, 33d, Grand Master of the Grand Lodge of Illinois (1930-31), was made a Mason in Ashlar Lodge No. 308, Chicago, July 3, 1900, and is a past master of the lodge.

SOJOURNERS AND MASONIC SERVICE ASSOCIATION

"The morale and relief program of the Masonic Service Association of the United States has been brought before us on several occasions. It was discussed at the last national convention and was also presented in some detail at the January 1940 and 1941 meetings of the Committee of 33. National Sojourners, as always,

decline to recognize an association of Masons, or groups of Masons, as being exclusively entitled to the cooperation of National Sojourners in carrying out morale and welfare work among the armed forces of the United States but consistently and loyally cooperates with grand masters, grand lodges, and other recognized Masonic authorities in such welfare programs as they themselves initiate.

BRISTOL'S TEMPLE BOMBED
Toronto, Canada,
June 12, 1941

Dear Brother Moorhouse:

You will learn with great regret of the Masonic loss suffered by your home town, (Bristol, England), as reported in the following extract from a letter:

"...the beautiful Freemasons' Hall in Park St., has suffered badly from an air raid, and only the walls are now standing. The whole of the contents have been destroyed, with the exception of those in the 'strong room', where the older records were fortunately kept. Meetings can now be held only thru the kind-

ness of brethren of lodges situated outside the boundaries of the Province."

Perhaps, you know that the City of Bristol forms a Masonic "Province" by itself, as does that of London; but I do not know why such a special privilege should have been extended to its membership, when so many other cities in England seem to rival and excell it in size and in the age and number of its Masonic associations.

I noted your friendly paragraph about our oldest lodge (St. Andrew's) in this city; it is actually the oldest in our Grand jurisdiction, and should be No. 1, instead of No. 16, but lost its seniority by refusing to join with the other lodges when our G. L. was established in 1855. With some

twenty other lodges it retained its membership in the existing Provincial G.L. of Canada West, until some two or three years later, when its G.M. and its whole group gave up in despair of proper attention from London and joined the independent body. I have a duplicate of the History of this lodge, "1822-1901" and would be pleased to send it you for your collection if it is not already represented therein.

Sincerely,

N. W. J. HAYDON.

[The editor of THE CRAFTSMAN was born near Bristol and spent part of his childhood in that city.]

N. Y. KNIGHTS TEMPLAR CELEBRATE

A giant parade and celebration in New York City, by the seventy-six Commanderies in the Grand Commandery, Knights Templar, of New York State, the uniformed rank of Masonry, featured the commemoration of the 125th anniversary of the founding of the General Grand Encampment in the United States on June 8, 1941.

The uniformed knights paraded up Fifth Avenue, followed by services in St. Thomas Episcopal Church. The anniversary celebration was held in connection with the three-day Grand Conclave of the Grand Commandery. The procession included 1,200 knights from New York and other states and featured

"The Pageant of Historic Banners," a mass formation of national flags and banners which have been carried by various Commanderies for more than one hundred years. Included were a number of beacons, the elaborate battle flags of the templars of old, recalling the romance of the crusades and bearing the names and years when the Commanderies received their charters—such names as Coeur de Leon, Hugh de Payens, De Molay, Constantine and Tancred.

De Witt Clinton, at that time Mayor of the city and later Governor of the state, was elected Grand Commander at the first conclave of Knights Templar, held in New York City, June 18, 1814.

FOR THE ARMED FORCES

At its annual communication the Grand Lodge of Maine voted to raise funds for the Masonic Service Association program for welfare work by voluntary contributions.

The grand master in Iowa recommended the appointment of a special committee with power to act for the grand lodge to the same purpose; which was unanimously passed.

The grand master of Vermont writes the Association of an assessment of ten cents per capita and assures of its early transmittal.

The grand master in Florida is circularizing his lodges in behalf of its contribution to this cause.

In the recent annual communication of South Dakota a touching incident aided in increasing an already existing enthusiasm for this Masonic benevolence. A speaker had just presented the welfare work plans and the accomplishments to date of the Association. To him was passed a note from the audience. The speaker read aloud: "I have two sons subject to draft. They will go when called. My personal contribution is \$50 to whatever sum the grand lodge will contribute." It was signed by Sanford G. Donaldson, Past Grand Master, 33d Active, Scottish Rite, Southern Jurisdiction. The grand lodge unanimously voted to raise its per capita of ten cents by voluntary contributions.

At its convention the National League of Masonic Clubs whole-heartedly endorsed Masonic welfare work and will not only raise funds through individual clubs to contribute to this movement, but has generously offered to make all new military masonic clubs members of the league without cost.

A lease has been signed for satisfactory central quarters in Jacksonville, Florida, where an Army and Navy Masonic Center will be opened almost immediately for Camp Blanding. Equally satisfactory quarters have been secured in Alexandria, Louisiana, for Camp Beauregard, Clairborne, Livingston and Polk, where a Center is ready to be opened.

Rolla Lodge, No. 213, Rolla, Missouri, has generously rented a lower floor of its fine Masonic Temple for a MSA Masonic Center for Fort Leonard Wood, and Major Charles S. Coulter, Director of Welfare of the Association is in Springfield, Missouri, to plan a weekend center there. An organizer is on his way to Anniston, Alabama, to survey and plan Masonic Work for nearby Fort McClellan. It is interesting to note that all the men for which these camps and forts are named were Masons with the exception of General Beauregard.

A few uninformed brethren have a curious misconception of the meaning of the words "morale" and "morals." The Army and Navy regard morale—that is, the state of mind, contentment, enthu-

siasm for their work—of the armed forces as of supreme importance. The Association is opening and operating Centers to aid in keeping morale at its highest by offering Masonic contact to Masons and Masons' sons, by Masons. The Association does not attempt to compete with the church in the field of "morals", nor does it think that Masons in the armed forces need any labors in behalf of their "morals." To do for the brother and the son of a brother what his own Lodge would do if present; to provide him with Masonic service; to help him to form Masonic contacts—these are the aims and objectives of Masonic welfare work for the armed forces.

MONTANA

A four-day Scottish Rite reunion was recently concluded by the Helena, Mont., Bodies at the Masonic Temple. The feature of the banquet, which closed the reunion, was the presentation of a 33rd degree jewel by J. M. Charteris, assisted by W. H. Meigs, to Llewellyn L. Callaway, 33d, Inspector General in Montana of the Supreme Council, 33d, A. & A. S. R., Southern Jurisdiction, U.S.A. Dr. J. H. Irwin was toastmaster.

The Great Falls Consistory, headed by Master of Kadosh I. W. Smith, conferred the 31st and 32nd degrees on the class of candidates. A total of twenty-seven received the various degrees during the four-day meeting.

MASONIC "NIGHT OF THRILLS"

The "Night of Thrills," an evening of gay entertainment in a circus atmosphere, staged annually by Masons of Washington, D. C., for the benefit of the Masonic and Eastern Star Home, was enjoyed by a throng of 25,000 at Griffith Stadium on June 7th.

Queen Dorothy E. Clair was presented with a silver cup by Ara M. Daniels, Grand Master of the District Grand Lodge, and Col. O. H. Saunders, Commander of the 12th Infantry at the Arlington cantonment, and with a gold cup by Grand Matron Mildred M. Hicks of the Order of Eastern Star. An hour and a half parade, in which some 2,000 participated, honored the Queen. Among the marchers were Knight Templar Drill Teams, Almas Shrine Temple bands and colorfully attired marching units; District Guard units from Fort Meade;

bands, drum corps and drill teams from the Kallipolis Grotto, Tall Cedars of Lebanon, Job's Daughters, Acca Shrine Temple of Richmond, the DeMolay, Suzu Court No. 21, Ladies Oriental Shrine of North America and the Metropolitan Police Boys Club Band.

The circus acts and exhibitions were arranged by Thomas O. Ballentyne, Master of Joseph H. Milans Lodge No. 38, general chairman of the "Night of Thrills."

Clark C. Griffith, owner of Griffith

Stadium and member of the Craft, assisted in the welcome to the queen, and donated the use of the Stadium for the show.

EARLY AMERICAN LODGES

An alehouse in St. Paul's Churchyard, under the sign of the "Goose and the Gridiron," London, Eng., was the first meeting site of the Lodge of Antiquity in the year 1717. Also held there was the first quarterly communication of the Grand Lodge of England in the same year. During that century, Freemasons' Lodges in England almost universally met in the upper part of taverns, and it was after this custom that, in America, all the early lodges were held in the upper rooms of buildings occupied as taverns.

The early part of the 18th century established itself as an era for clubs, and the custom of meeting in taverns was not confined wholly to the Masonic Fraternity. Some met for literary, some for social, and others for political purposes. The *Spectator* has made "Will's Coffee House" memorable as the rendezvous of the wits of that day. The lodges had no names such as they do today, but in each case the lodge was distinguished or designated by the sign above the tavern in which its meetings were held.

DEPUTY HONORED

William N. Northrop, 33d, Deputy in Idaho of the Supreme Council, 33d, A&A.S.R., recently received a pin, commemorating his fifty years in the Craft, from Boise (Idaho) Lodge No. 2. He was also honored as premier past master of Boise Lodge.

FAVORS DEFENSE

Members of the California Bodies of the Scottish Rite in San Francisco, Calif., pledged their united support to the defense program of the United States in a resolution passed November 27, 1940. The resolution further urged the members to aid in spreading the doctrine of national defense among all citizens, and called upon them to aid in the suppression and punishment of those guilty of subversive activities.

ONCE BANNED AS TRADE-MARK

The Commissioner of the United States Patent Office, in 1873, denied a manufacturer the use of the square and the compasses as a trade-mark, because they were so universally recognized as the distinctive and characteristic Masonic symbol. The square and compasses are the universal symbol of a Master Mason, just as the triple tau is the badge of a Royal Arch Mason and the passion cross is the insignia for a Knight Templar.

If the square and compasses were less known, less significant, and yet fully and universally understood, the request might have been granted, wrote the commissioner. In view of the magnitude and

extent of the Masonic organization, the commissioner felt it would be impossible to separate such an attached and mystic symbol, distinctive of the organization, for another purpose. "It will be universally understood," the commissioner wrote, "or misunderstood, as having Masonic significance; and, therefore, as a trade-mark, must constantly work deception."

LOWELL MASON SERVICES

Five local Masonic lodges—Kilwinning, Pentucket, William North, Ancient York and William Sewall Gardner attended services in a body at St. Anne's Episcopal Church, Lowell, Mass., June 22, to observe the nativity of St. John the Baptist. The full vested choir sang and the sermon was preached by the Rev. Laurence Blackburn, rector.

GOVERNOR GREEN GETS DEGREES

All the degrees of the Royal Arch Chapter and the orders in the Commandery of Knights Templar were conferred upon Dwight H. Green, 32d, Governor of Illinois, during one strenuous but highly interesting day devoted to degree work in Chicago's Medinah Temple, May 10, 1941. Governor Green is now a member of Lincoln Park Chapter, R.A.M., and Chicago Commandery, K.T.

GEORGIA FAMILY MADE MASON

More than thirty lodges were represented at a recent meeting of Dalton (Ga.) Lodge No. 105 when W. C. Daniels and his four sons, Frank, Ellis, John and Noble, were made Master Masons. Jack Boyette, Master of Dalton Lodge, presided, and assisting in the work were Past Masters of the lodge and Senior Grand Deacon Dewey H. Wollstein.

INDIANA MASONIC LAW

Each Masonic Grand Lodge makes its own rules and regulations. Though the regulations adopted by the various grand bodies are in many ways similar, often they radically differ, particularly in regards to Masonic relief and other matters of an individual character.

The laws of the Grand Lodge of Indiana are particularly interesting in this respect, and following are provisions of an unusual nature:

"It is the duty of a Lodge to help its destitute members or the destitute widows and orphans of deceased members wherever they may reside, but no Lodge is required to pay a debt of any character which it has not authorized."

"In any town or city where there are two or more lodges, such lodges shall associate themselves and equitably join in the administration, and expense incident thereto, of relief to sojourners or their dependents."

"A Grand Lodge Relief Fund of five cents per capita is created, to be used in extraordinary cases of relief. This

fund is to be administered and disbursed by the Board of Directors of the Indiana Masonic Home, as its judgment seems conformable to Masonic purposes and needs."

On the subject of annual reports, the Indiana Grand Lodge has decreed that the "roster of membership must not be furnished or used for commercial purposes or for other than purely Masonic purposes sanctioned by the Grand Lodge."

THE CRAFT IN NEW YORK STATE

Number of Lodges in the Jurisdiction on December 1, 1940	1,037
Number of Lodges that have made returns	1,037
Number of Lodges that have paid dues in full to date	910
Number of Master Masons per last return	249,855
Number Initiated	5,581
Number Passed	5,616
Number Raised	5,607
Number Affiliated	695
Number Restored	1,282
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Number Unaffiliated	5,540
Number Died	5,031
Number Dimitted	874
Number Dropped	653
Number Expelled	17
<hr/>	
	12,115
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Less Dual Members in State, December 31, 1940	466
<hr/>	
	244,858

Recapitulation

Number of Master Masons December 31, 1939 (net figure)	249,382
Number of Master Masons December 31, 1940 (net figure)	244,858
<hr/>	
Net Loss	4,524

198 YEARS OF MASONIC SERVICE

A recent case where a father and four sons were all members of the same Pennsylvania lodge, is more than matched by Cosmopolitan Lodge No. 585, of Brooklyn, N. Y. Secretary Theodore C. Oldhoff discloses that a father, four sons and a nephew, in the order named—Martin Carle, Martin C., Russell H., August F. T., Kenneth E., and Elmer M.—all belong to the lodge.

Cosmopolitan is also justly proud of another record hard to duplicate—a family record of a father and three sons with a record of 198 total years of active service. John Sloggatt, the father, became Tiler in 1888, and retained that station until the time of his death in 1901, with twenty-six years of service. Alfred W. Sloggatt, a son, made a Mason in 1879, remained active until his sudden death in February, 1923, with forty-four years of service. He was elected Master for the years 1896 and 1897. He was elected

secretary of the lodge in 1898 and served in that position until his death. Edward Sloggatt, a son, was made a Master Mason in 1877, served as secretary for thirteen years and contributed sixty-four years of service. John P. Sloggatt, another son, was also made a Mason in 1877 and succeeded his father as Tiler of the lodge in 1901. He was later elected as Tiler Emeritus and still attends all lodge meetings.

A VERSATILE MASON

A long-time Mason and an official in the State Government of Minnesota of many years standing is Julius August Schmahl, member of Minnesota Consistory, St. Paul. He was born on August 1, 1867, at Traverse des Sioux, Minn., and was made a Mason in Ancient Landmark Lodge, St. Paul, in August, 1892.

He was, successively, a cattle puncher, a printer, a reporter, and a publisher prior to his initiation into public service in 1901. He was chief clerk of the Minnesota House of Representatives for four terms; served fourteen years as Secretary of State, and has been State Treasurer for fourteen years—a position he still holds.

GOVERNOR TO ADDRESS MASONS

Governor Harold E. Stassen, 32d, past master of Shekinah Lodge No. 171 of St. Paul, Minn., will address the York Rite banquet and fellowship meeting to be held in Des Moines, Ia., on October 8, 1941. All Master Masons of Iowa are eligible to attend. Reservations must be made with H. O. Hietland, Recorder, Masonic Temple Building, Des Moines.

MOUNT HOPE MASONIC CEMETERY, PANAMA

Possibly the above title will cause a gasp of surprise to those long familiar with the Isthmus of Panama and its Masonic affairs. Few people indeed have ever even heard of this cemetery and in point of fact very little is known about it. It should be made clear at the outset that the cemetery is in the past tense and that it is not even known now what part of the present Mount Hope Cemetery it was located in, or even if it be included within the present limits of that cemetery. It first came to the general attention of Americans in 1908 when Worshipful Brother Graham G. Dedge, Immediate Past Master of Sojourners Lodge No. 874, the Scottish predecessor of the present Sojourners, chairmanned a committee to investigate the report that there was a Masonic cemetery near the Mount Hope Cemetery, or included therein.

The committee reported that the cemetery actually existed, although unfortunately it did not disclose just where it was. It further reported that the cemetery contained eleven graves of which

five had decipherable headstones although one had not been set up. The inscriptions on only two of the headstones found their way into the report, however. They were described as being at the head of graves of adult males, which suggest that the other three decipherable headstones were on graves of women and/or children. The inscriptions on these two headstones were as follows:

Capt. S. Tuthell—Died Oct. 16, 1866—

Age 55

George M. Wyatt—Died May, 1897—

Age 55

Each also contained Masonic emblems.

Assiduous efforts to learn something about these two brothers and the cemetery itself have been unsuccessful. The most likely sources of information, the files of the Mount Hope Cemetery and the Panama Railroad Company, yielded nothing. The probability is that these brothers were Americans residing more or less temporarily on the Isthmus at the time of their deaths. This is especially likely with regard to Capt. Tuthell, who presumably was the master of a ship who succumbed to some tropical disease while in Colon.

The 1866 date on the earlier of the two decipherable headstones establishes that the cemetery was in at least intermittent use for 31 years. Of course it could have been established before 1866 but hardly before 1850 since this is the year in which Colon was founded. In fact it is not likely that it was established before 1858 in which year the first Masonic lodges (Les Philalethes No. 151) was founded in Colon.

One circumstance suggests that 1866 was probably the year in which the cemetery was founded. This is the fact that Isthmus Lodge in Panama City was granted a Dispensation by the Grand Lodge of Massachusetts in this year.

What more natural than that this lodge, composed at least in part of Americans, on learning that an American sea captain had died in Colon and that he was a Mason, should seek to give him a Masonic funeral and to start a Masonic cemetery with his grave? It would have been rather more natural for this Panama City lodge to do this, in view of the fact that it was under an American grand lodge, than it would have for the lodge in Colon (Manzanillo No. 25, 1864-1872), which was under the Supreme Council of the Scottish Rite in Cartagena, Colombia, to do it. In any case, however, it would have been natural to bury the brother in Colon where he presumably died, rather than to take him across the isthmus to Panama City with the consequent delay in the interring since this was in the days before embalming was commonly practiced.

Whatever the origin of the cemetery nothing was done after its discovery in 1908 to restore it or even to keep it up.—

Brother Roger C. Hackett.

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During the lodge meeting the alert had sounded and several who had ARP duties left for their posts. A stream of light unfortunately aided the bombers when lights of motor cars were turned on. This led to one of the raiders returning and dropping a bomb which destroyed the Temple. The more badly wounded were taken to a hospital in Carlisle.

In a recent raid near the scene of the tragedy, a German plane crashed, killing two of the occupants and injuring four of the crew. They were taken to a farm house and given tea, while the Home Guard was sent for.

HITLER AND AMERICAN HISTORY

Hitler, in a speech celebrating the eighth anniversary of his accession to power, referred to the American nation in these words: "Germany never had any interests on the American continent, except that she took part in the fight for the freedom of that continent."

Even if eighteenth-century absolutism in Germany had been acting as midwife to the birth of American liberty, surely Hitler, executioner of the liberty of so many nations, is hardly justified in claiming the credit. But what are the facts? It was just those spiritual fathers of the modern dictators, those eighteenth-century despots the German particularist princes, who lent considerable military aid not on the side of the young States but against them.

The German people at the time of the American Revolution was under the influence of the "Enlightenment" movement; it was growing conscious of its national cultural heritage and straining against the fetters of political impotence. It was the period of the great German classicists and of philosophical idealism. The imagination of those Germans who were not the victims of political apathy was fired by the ideas of Rousseau, the doctrine of the Rights of Man, and the American Revolution. Goethe himself compared Washington and Franklin with two brightly shining stars in Germany's political firmament. But since the German princes savagely suppressed any liberal and progressive tendencies among their subjects, and since in particular the

A NAZI RAID

Twenty-seven Masons were killed and thirty-six severely injured when an enemy April bombing raid scored a direct hit on a Scottish Lodge then in session, information from Scotland has revealed.

It had been known that the Rev. John O. Stafford, Grand Representative of the North Carolina Grand Chapter, R.A.M., near the Supreme Grand Chapter, R.A.M., of Scotland, had been killed in the raid. Now further news of the lodge's great tragedy has arrived. Past Grand Secretary Crawford and the Master of the Lodge were also among those killed.

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material interests of a number of the princes lay in another direction than that of the American Revolution, very few Germans managed to make their way across the Atlantic and fight as volunteers under George Washington. When Frederick II, the most powerful and enlightened of all the German princes, was approached by Washington's emissaries for help he flatly refused it.

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volunteers was Baron von Steuben, who was a Freemason, and it is possible that Hitler referred to him. Until the end of the Seven Years' War in 1763 this somewhat picturesque personality had been a captain and aide-de-camp to Frederick. After many years of absence from Prussia he got into touch with Benjamin Franklin, Washington's representative at Versailles, and with the French revolutionary and poet Beaumarchais, who arranged and financed Steuben's voyage to the American continent. Steuben was then 47 years of age. Washington promoted him Inspector General, and the old soldier taught the young revolutionaries. "The Baron took the musket of every single soldier and inspected the kit of every man," writes one of his American comrades. He organized the Army, and in his "Instructions" ordered the officers to use "every possible kindness and humanity." When his ambition to become Minister for War was foiled by Congress Steuben handed in his resignation, but he remained in the United States and became an American citizen.

In a recent American research work on monarchical tendencies in the United States Steuben is credited with the fanciful project of turning them into a monarchy and securing the throne for his former military commander, Prince Henry of Prussia, a brother of Frederick II.

Whatever may be said about the merits of "Drillmaster" Steuben, as a modern American writer calls him, of incomparably greater importance were the large troop transports with which the German princes aided their cousin George III and the Government of Lord North. In England itself the war was not at all popular. A contemporary historian tells of the antagonism of the English people to the war, and emphasizes "the peculiar differences of this war from every other in which the people had been involved." Recruiting met with so many obstacles that George III had to fall back on his troops from Hanover. Sending special agents to Germany, he succeeded in arranging a regular contract between his Government and the autocratic German princes, who were always in need of money for their palaces and their luxurious mode of life. By 1776, the second year of the war, they had delivered against hard cash 17,000 men, towards the end of the war the total was 29,000. Of these 17,000 came from Hesse and 5,700 from Brunswick. According to American historians the Hessians in 1778 constituted one-third of the whole of the colonial army, which then numbered about 33,000. In return for their services the various German princes received £7,000,000.

The result of this deal from a military point of view was small or even negative. The unfortunate conscripts who had been sold by their rulers like cattle, had

little enthusiasm or fighting spirit, and their sympathies, if any, may safely be presumed to have been with Washington and the cause of American freedom.

In 1776 the Hessians were defeated at Trenton, and George III, obviously regretting the transaction, wrote to Lord North: "The surprise and want of spirit of the Hessian officers as well as soldiers at Trenton is not much to their credit, and will undoubtedly rather elate the rebels, who till then were in a state of the greatest despondency. I wish Sir W. Howe had placed none but British troops in the outposts."

This trade in soldiers created moral indignation all over the world. Schiller hurled invective, "In Tyrannos," and branded the despicable practice in his tragedy "Kabale und Liebe." He describes how those poor fellows were dragged away to serve as forced "volunteers" in foreign lands, a method not so unknown among our modern dictators. In France Montesquieu wrote a pamphlet which reached the ruler of Hesse; he coolly replied that the sale of his subjects was within his rights. In England disapproval of the policy of hiring foreign mercenaries was universal. "The Opposition in both Houses argued powerfully against the measure, and wished that his Majesty could be induced to disband these troops," reports a contemporary historian. Among others, the Duke of Manchester tabled a motion of protest against the employment of German auxiliaries.

In the thirteen colonies the presence of the foreign conscripts aroused bitter resentment and hatred, and the American Declaration of Independence specially refers to the employment of "large armies of foreign mercenaries against the Patriots." According to both English and American observers no other measure could have contributed so much to rousing the fighting spirit in Washington's army.

In that sense only Hitler is right in claiming that Germany "took part in the fight for the freedom" of the American continent.

All Sorts

DIPLOMAT

A customer sat down at a table at a smart restaurant and tied his napkin around his neck. The manager, scandalized, called a boy and said to him, "Try to make him understand as tactfully as possible that that's not done."

Boy (seriously to customer): "Shave or haircut, sir?"

REFORM

Government Agent, to housewife: "Are you affiliated with any reform organization?"

Housewife: "Yes, I'm married to a man who thinks he should be allowed to make creation over."

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Diner—Hey, waiter, you've given me a wet plate.

Waiter—Wet plate? That's your soup, sir.

* * *

MODERNE

"Have you a match?" asked the absent-minded flapper when the doctor stuck a clinical thermometer in her mouth.

* * *

SOCIAL ERROR

The saddest story of the month was about the too observant fellow who remarked to his girl: "Your stockings seem rather wrinkled."

"You brute!" exclaimed the girl, "I have no stockings on."

* * *

GRAMMAR +

"See here, Tommy," said the teacher—"you musn't say, 'I ain't going to the picnic.' You must say, 'I am not going;' 'He is not going;' 'They are not going;' 'We are not going'."

"Gee," replied Tommy, "ain't nobody going."

* * *

FOURTH ESTATE

A man who had lost a valuable dog advertised in a newspaper, offering \$500 for it, but got no replies. He called at the office.

"I want to see the advertising manager," he said.

"He's out," said the office boy.

"Well, his assistant."

"He's out, too, sir."

"Well, I'll see the editor."

"He's out, sir."

"Great Scott! Is everybody out?"

"Yes—they're all out, hunting for your dog."

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First Guest: "Why did you give the coat-room gal so big a tip?"

Second Guest: "You should have seen the overcoat she handed me."

HIS BEST FRIEND

The assertion of a nature lover that the skunk is a friendly animal and really wants to be loved stirs our sympathy a bit, but we're not the candid acquaintance who is going to take him aside and tell him something.

'TWAS EVER THUS

Ma and Pa, who wished to go away and forget everything for their vacation days, discovered, on checking the baggage when halfway there, that they had pretty nearly succeeded.

EXCUSED

A Frisco shop foreman had been drawn on a Federal grand jury and didn't want to serve. When his name was called he asked the judge to excuse him. "We are very busy at the shops," said he, "and I ought to be there."

"So you are one of those men who think that Frisco couldn't get along without you," remarked the judge.

"No, your honor," said Sam. "I know it could get along without me, but I don't want it to find it out."

"Excused," said the judge.

[July, 1941]

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Wife: "What's the idea of poking the broom in the baby's face this morning?"

Hubby: "I just wanted to get him used to kissing his grandfather."

* * *

IN OLD VERMONT

There was a pile of stones, with a lamp on top, in a country road. An old fellow was in charge.

"What's this lamp for?" asked a city chap making his first tour of Vermont.

"So the motorists can see the pile of stones."

"But what's the pile of stones for?"

"To put the lamp on," was the answer, and the motorist drove on, more or less satisfied.

* * *

IF AT FIRST—?

An old Ozark mountaineer woman has just baked her millionth biscuit. She attributes her success to the fact that dead men tell no tales.

* * *

HER LIMIT

"Waitress, what's wrong with these eggs?"

"I wouldn't know. I only laid the table."

* * *

EMERGENCY

"Why didn't I have this soup before my fish, waiter?"

"Between you and me, sir, that fish couldn't wait any longer."

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An Appeal to Reason on Behalf of Freemasonry

Please read carefully and ACT.

It is becoming increasingly evident that Masons in America need enlightenment on the important and fast-moving changes characterizing the present life of the fraternity in this country. Moved by events abroad, where the rights and privileges of free peoples have been usurped by arrogant force, Freemasonry stands today in dire peril. Sixteen countries in Europe have seen Freemasonry proscribed, its temples ravished, its property confiscated, its leaders persecuted even unto death. The future is dark.

Here in America with an enlightened democracy still functioning, and pursuing its slow, ponderous way with plans to make secure its heritage under our precious Bill of Rights, we still are able to meet in fraternal intercourse each month in Lodge and, without fear, exchange the friendly handclasp of fellowship.

But the well of Truth is being befouled by falsehood. People doubt.

There can be no compromise with brute force and the false philosophy of the dictatorships, and to combat the insidious peril which threatens even our free institutions it is essential that we have the facts upon conditions.

The world has grown immeasurably closer in recent years. Events in Europe can no longer be considered foreign affairs. They affect us now and unless effective steps are taken will affect us even more later on.

To be informed is to be on guard, and a vital need today is knowledge of what is transpiring within the Craft, both here and elsewhere.

For 36 years the NEW ENGLAND MASONIC CRAFTSMAN has carried the torch of Freemasonry, publishing month by month articles from the pens of illustrious leaders, as well as the news, accurately, of events. It has never been a commercial enterprise in the strict sense of that term. It is dedicated to the interests of Freemasonry as a brotherhood of man under the Fatherhood of God.

Until recently it has appealed to a comparatively small element within the Craft—men who appreciated its merit and recognized the need for Light on vital topics.

Now, with a seething maelstrom of social disturbances threatening, Freemasons are beginning to demand a more intimate picture of things as they affect the fraternity: Vital things which will spell the future for us and those who follow after. This picture we shall present.

Indifference has heretofore characterized all too many Masons in their fraternal relationships—but now when need for closer ties is evident men are seeking ways and means to strengthen that society of brothers whose merit has in days past brightened humanity's outlook, whose members have been the builders of ordered democracies, whose principles, founded upon the bedrock of charity and brotherly love have made immeasurable contribution to the cause of peace and human justice.

It is desirable that all Masons read at least one soundly edited, reliable, Masonic journal. This opportunity is offered to you NOW. Do not allow the charge of indifference to be laid against you. Send to this office on the blank attached your order for the CRAFTSMAN to be sent you for one year.

Grand Master Voter has approved our plan to extend to Vermonters a special offer. He has said in his own words in a recent letter to us in connection with a recent issue ". . . This number alone is well worth the cost of subscription."

You will do well not only to ponder the serious situation existing today. You will be well advised to keep informed of Masonic matters through the columns of the NEW ENGLAND MASONIC CRAFTSMAN. So won't you NOW send us with your remittance the blank attached. You will not regret it.

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